

Christian Intelligencer.

"WERE ONCE THESE MAXIMS FIXED—THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END, HOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAIL."

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THE PROPRIETOR,
BY JOHN RAMSEY.
CLEVELAND FLETCHER, Editor.

From the Christian Messenger.
FAREWELL SERMON,
BY C. F. LE FEVRE,
delivered in the Orchard-st. and Green-
wich Churches, Aug. 50, 1835, on the
occasion of his departure for
Europe.

And now, brethren, I commend you to God, and to
the word of his grace, which is able to build you up,
and to give you an inheritance among all them which
are sanctified. Acts xx. 32.

The words of our text form a portion
of that most affectionate address which
is delivered by the great apostle of the
Gentiles to the elders of the Church at
Macedonia, when he called them together
previous to his departure for Jerusalem.
For the space of three years he had been
with them, preaching the gospel of sal-
vation and faithfully laboring in his min-
isterial vocation. Uncertain whether he
could ever again behold these beloved
brethren, feelingly alive to their welfare
and growth in grace, he convoked them
together perhaps for the last time, to give
them his advice and pastoral benedic-
tions. The closing part of this address,
which contains his benediction, consti-
tutes the substance of the text, and I
will avail myself of it, as appropriate
to the occasion on which I now address
you.

"And now brethren I commend you to
God." The apostle felt in this separa-
tion from his beloved flock, that he was
leaving them in the care of one, who was
undoubtedly able and willing to extend to-
wards them his divine protection. The
assurance which he experienced on this
occasion no doubt originated from the
truth which since his introduction to the
gospel, he had formed of the character
of the Deity. I cannot better improve
this part of my subject than to ascertain
from the Apostle's writings what those
views were precisely, and if you my
brethren as well as myself can entertain
the same, we shall be enabled mutually
to exercise the same blessed assurance
and confidence. I remark then in the
first place that Paul regarded God in the
light of a Father. This he expressly as-
serts. When he was at Athens and ob-
served that great city grossly plunged in
idolatry, he took occasion to expostulate
with some of its distinguished citizens on
the folly of their conduct. He refers
them to the writings of some of their po-
ets in which the expression occurs that
men are the offspring of God, and be-
speaks them in consideration of this en-
nobling truth, to turn from their dumb
idols and serve the living God, the Cre-
ator and Parent of the universe, "in
whom we live, and move, and have our
being." It has been imagined by some
that to the unconverted God does not
retain the parental character; but we
perceive from this circumstance that
Paul judged otherwise. When he made
his appeal to them, he addressed them as
children, as a people deeply sunk in the
gross idolatry, and therefore assuredly
not converted men. But yet he does not
hesitate to address them as the children
of his heavenly father. Since his intro-
duction into the school of Christ he had
much more extended views than while he
was pursuing his studies at the feet of
Amaiah. There was a time when he
believed the divine relationship, and when
he thought that an act of oppression,
persecution and even bloodshed towards
those whom he considered aliens of the
household of God, was an act meritorious
in its nature. To kill a prophet was
doing God service. But when the light
of the gospel shown into his heart, he had
different views. He then saw that
God was not the God of the Jews only,
but of the Gentiles also; that Jew and
Gentile, bond and free, saint and sinner,
were the offspring of the same common
parent and heirs of one common salva-
tion.

In the light of this truth, the apostle
could commend his brethren to God as a
faithful creator. If God was the father
of all, to whose care could he leave them
with a better assurance of hope. If you
were about to absent yourself from the
family, would you feel any hesitation in
leaving your brothers and sisters to the
care and protection of your parents?—
Assuredly not. Painful as the parting
might be, and uncertain as your return
might be, the greatest solace you would
experience at this moment, would be the
comfortable assurance that your dear
brethren were in the best possible hands.
The anguish of your heart would be
soothed by this consideration and it
could soon efface the tear that trembled
in your eye. Now Paul considered God
as a most kind and merciful Father and
therefore he felt full confidence in com-
mending his brethren to God. From
that a load of misery would the human
mind be relieved, if the blessed truth
were universally received into the heart.

Could mankind be persuaded to feel it in
all its excellency, what filial confidence,
what unwavering assurance would it in-
spire. Then whatever difficulties they
might meet with on the journey of life,
they would look to their father for sup-
port, and heaven as the home of their
rest. They would love him supremely,
for they would know that if all others
forsook them, he would still remain faith-
ful. They would realize the force of this
most gracious promise, "when my
father and my mother forsake me, then
the Lord will take up."

I remark, secondly, that Paul not only
considered God as a father but as a Sa-
vior. Here then was a fresh ground for
confidence and trust in him. I will give
you his language, "we trust in the living
God, who is the Savior of all men, es-
pecially of those who believe." This
was the very climax of his confidence.—
We trust our earthly parents and feel as
far as their ability extends they will pro-
mote our happiness and welfare. So far
as this we feel all confidence and we are
enabled from this filial assurance of their
parental love to go boldly to them in every
time of our need. But however exten-
sive their wishes their powers are
limited. Except from penury there is
little from which even a parental hand
can save us. From bodily pain and from
mental anguish, from our frailties and
our follies, our sorrows and our sins, they
possess no power to save. To effect this
we must look to the arm of Omnipotence.
How truly cheering then is it to know
that there is one mighty to save; that a-
midst all our wanderings, the untiring
eye of divine watchfulness and love
wakes over us and purposes at that time
which unerring wisdom knows best, to
lead the blind by a way which they know
not.

The author of our text was an eminent
instance of God's superabundant grace.
How deeply was he tainted with crime!
What dark passions reigned in his bosom!
persecution, cruelty, revenge, envy, ha-
tred, malice, and all uncharitableness
reigned triumphant in his heart. No
wonder when he reviewed his past life,
and called to mind the dark period, when
the supplicating voice of the martyred
Stephen prayed for mercy on his mur-
derers, that he considered himself the
chief of sinners. But O! how great the
change! He was now an advocate of
that very faith which he sought to destroy.
If God was merciful to him the chief of
sinners, why should he despair of mercy
being extended to his brethren. Certainly
his own experience was in favor of
such a result. Hence how beautifully
he expresses the workings of his mind
on this interesting point. He tells us
"experience worketh hope, and hope
maketh not ashamed, because the love of
God is shed abroad in our hearts by the
Holy Ghost which is given unto us.—
For when we were yet without strength,
in due time Christ died for the ungodly.
For scarcely for a righteous man will one
die, yet peradventure for a good man
some would even dare to die. But God
commendeth his love towards us, in that
while we were yet sinners, Christ died
for us. Much more then, being now jus-
tified by his blood, we shall be saved
from wrath through him. For if, when
we were enemies, we were reconciled to
God by the death of his Son, much more
being reconciled, we shall be saved by
his life."

Here, my brethren, you see the power
of God unto salvation in all its fullness.
What a blessed hope did the experience
of Paul work in his soul! How it har-
monized with his prayers and his faith!
He tells that his prayer to God was that
all might be saved; he tells us that his
faith was in the living God, the Saviour
of all, and he entertained a hope com-
mensurate with those holy desires. Well
might he say that it was a hope that
maketh not ashamed; and that it was con-
sistent with the most pure and exalted
principle of Christian holiness is evident
from the reason which he, "because the
love of God is shed abroad in our hearts
by the Holy Ghost, which is given to us."
It was a hope inspired by the love of
God, communicated to the soul by the
Holy Spirit. Does the love of God,
does the Holy Ghost inspire us with false
hopes? Ye doubting, fearful, unbeliev-
ing Christians, who dare not cherish a
hope equal to the desires of your hearts,
may I not address to you the language of
the Redeemer of sinners, "O wherefore
do ye doubt O ye of little faith."

While it was the happiness of Paul
thus to contemplate the Father of the
spirits of all flesh, we are not at any loss
to account for his commending his breth-
ren to God as a faithful Creator, but it
appears to me, that in any other view
of the subject he would have had dreadful
apprehensions, fearful misgivings. Could
he have doubted for one moment the eter-
nal welfare of one of these dear breth-
ren, how keen would have been the an-
guish of his soul, at this parting scene.
Would you then, my dear brethren, ex-
perience that fulness of confidence and
that holy assurance which dwelt in the
bosom of the Apostle, you must cherish

the same degree of faith, the same ex-
alted hope. Any thing less than this
will leave the little bark of your happi-
ness at the mercy of the waves, in the
dark ocean of uncertainty and doubt.—
Alas, how many are there in the world
tempest tossed and not comforted because
their hope is fluctuating and their faith
limited!

I proceed to the second clause of my
text. I commend you "to the word of
his grace which is able to build you up
and to give you an inheritance among all
them that are sanctified." See here, my
beloved, on what a foundation the Apo-
stle builds the structure of the Christian
Church! The word of God's grace, his
favor, his love, is the basis of the spiri-
tual temple. What a glorious foundation!
What a precious corner stone! Who
then shall persuade us not to preach the
love of God in Christ Jesus our Lord,
lest the Church of God may be destroyed?
Shall we like those foolish builders, the
blinded Jews, reject that stone which has
now become the chief stone of the corner?
Far be it from us. It is that only
which is able "to build us up and give
us an inheritance among them which are
sanctified," and when it is brought forth
our grateful hearts will exclaim, "grace
unto it, grace unto it." Remember then,
my friends, that whatever may be the
component parts of the spiritual struc-
ture, the word of God's grace, the doc-
trine of his love and salvation must be
the foundation. For other foundation
can no man lay than there is laid, which
is Jesus Christ." Any doctrine which
is at war with this, forms no part of the
Christian temple. It must spoil the
beauty and symmetry of the edifice.—
But when the love of God manifested in
Jesus Christ by the reconciliation of the
world is the basis, every part of the di-
vine economy and government will find
its proper place. Are any afflicted?—
Has the chastening hand of the Almight-
y laid heavy upon them, and their soul
is exceeding sorrowful even unto death!
Be not discouraged because of the way,
neither be ye weary. Afflicted children
of humanity, be persuaded to believe
that love still directs the arm of your
heavenly Father. Have ye forgotten
(says the Apostle) the exhortation which
speaketh unto you as unto children, my
son, despise not thou the chastening of
the Lord, nor faint when thou art re-
buked of him. For whom the Lord lov-
eth he chasteneth, and scourgeth every
son whom he receiveth. If ye endure
chastening, God dealeth with you as with
sons, for what son is he whom the father
chasteneth not? Now no chastening of
the Lord for the present seemeth to be
joyous, but grievous; nevertheless after-
wards it yieldeth the peaceable fruit of
righteousness unto them which are exer-
cised thereby." You see then even in
the darkest hour of affliction that a ray
of divine light emanates from the mercy
seat of the Most High, to cheer the child
of sorrow and affliction. The little cup
of sorrow presented to our lips, is still
tendered by the parental hand of love.
Blessed, pre-eminently blessed is that
being who can realize this truth and apply
it to his unspeakable comfort.

I do not disguise the fact that it is a
hard lesson to learn. My experience,
my observation, my spirit testifies, that
he must have been a diligent scholar in
the school of Christ who can meet the
storm of sorrow pressing heavy on his
soul and not shrink before the blast.—
The "man of sorrows and acquainted
with grief," the very image of all moral
perfection, agonized in the garden of
Gethsamene, and in the depth of his
grief was constrained to exclaim, "O my
father, if it be possible, let this cup pass
from me, nevertheless not as I will, but
as thou wilt." Frail child of the dust,
if it were necessary that he who knew
no sin, should still drink thus deep of the
waters of affliction, murmur not, if thou
art called upon to receive thy chastening.
"Why should a living man complain, a
man for the punishment of his sins," as
long then as we cherish the belief, that
the punishment, whatever it may be, and
wherever it may be, is still inflicted with
the merciful design of ultimate good, it
will not be found inconsistent with the
most perfect love. But the idea of un-
mitigated, endless punishment instead of
bringing forth the peaceable fruits of
righteousness, plunging the sinner deeper
in misery and in crime, and that in-
flicted by a father's hand, is, I confess, a
sentiment abhorrent to my soul. I can
see no beauty, no excellence in it; I see
nothing of the love of God; nothing of
the grace or mercy of Jesus Christ. I
cannot reconcile it with any principle ei-
ther of goodness and utility, and I feel
conscientiously bound to reject it as an
unsightly, monstrous stone, placed by
some incautious builder in that glorious
edifice, whose foundation is the love of
God, and whose superstructure is a com-
bination of heavenly graces.

On the same principle on which we
have accounted for the existence of mis-
ery in the world, may we likewise ac-
count for the existence of sin, God is
love and yet sin and misery exist. This

obstacle to divine grace rises before ma-
ny like a mountain and it acquires at
least faith like a grain of mustard seed
to cast it into the deep. I feel it in all
its magnitude, but my faith rises above
its towering height. The objection, how-
ever, I must be permitted to remark,
comes with a very bad grace, from those
Christians who differ from us in their es-
timate of the divine government, for if it
presents a present difficulty in our way, it
lies as an eternal barrier in theirs. While
we can contemplate a period when the
wisdom of God shall destroy sin and mis-
ery in every degree and bring in ever-
lasting righteousness, they perpetuate it,
and it stands as a monument of the im-
potency of an Almighty arm. I confess
that with the implements which reason
furnishes, unassisted by divine revela-
tion, I should despair of reconciling the
two propositions. But when permitted
by the eye of faith to look at the con-
summation, the difficulty ceases. The
language of the author of the text sup-
plies to my mind a sufficient explanation
of the whole matter. "I reckon that the
sufferings of this present time are not
worthy to be compared with the glory
which shall be revealed in us. For the
earnest expectation of the creature
waiteth for the manifestation of the sons
of God. For the creature was made
subject to vanity, not willingly but by
reason of him who hath subjected the
same in hope. Because the creature al-
so shall be delivered from the bondage
of corruption into the glorious liberty of
the children of God. For we know that
the whole creation groaneth and travaileth
in pain together until now; and not
only they, but ourselves also which have
the first fruits of the spirit, even we our-
selves groan within ourselves waiting for
the adoption, to wit, the redemption of
our body." Now if we can believe with
Paul, that "where sin abounds, grace
does much more abound," the perfect
beauty of the temple of grace, remains
unblemished. But I must confess with-
out this solution, I could not "justify
the ways of God with man." Immortalize
sin, immortalize misery, and you drive
me on the barren shores of Atheism.—
Man comes on the drama of existence
and this is the first scene. He sees but
in part, he knows but in part. He goes
out during the first act and all is dark
and mysterious. Did he wait for the de-
velopment of the drama, he would see
the perfection of the plan. I cannot en-
tertain a doubt that when this corruptible
shall put on incorruption, when this mor-
tal shall have put on immortality, when
Christ shall have delivered up the king-
dom to God his Father, and God shall be
all in all, every eye will see and every
tongue will confess that all has been con-
ducted with unerring wisdom and infinite
love. The grace of God will still sur-
vive amidst "a wreck of matter, or a
crash of worlds."

With such views of divine government
as Paul entertained, he could confidently
commend his brethren to God and to the
word of his grace, and having partaken
from the same inexhaustible fountain of
divine love, I can with the same con-
fidence commend you to our common Pa-
rent. While you are grounded in this
most holy faith you will continue to grow
into a holy temple of the Lord, and I
pray you God to keep firm in that faith
which will give you "an inheritance
among all them that are sanctified."

It now only remains for me to bid you
FAREWELL, and I do it with joy and not
with grief. A thousand pleasing anti-
cipation arise in my mind to take away
the edge of that anguish, which a separation
from those we love, occasions in every
feeling bosom. I go to the land of my
nativity. Here I shall visit scenes en-
deared to me by a thousand fond remin-
iscences. I shall tread that ground
which was the theatre of my youthful
sports; the scenes of those halcyon
days, where my untutored mind looked
abroad upon the untried world, and con-
templated it as a feast of delight—when
the mind could never be satiated. De-
lusive dreams of youth, which the reali-
ties of maturer years have broken! Still
would I fondly walk again over the en-
chanted ground, and lulling my senses
in the oblivion of the past, embrace
once more the airy phantom of youth's
anticipated bliss.

I go to rejoice the heart of father,
mother and brothers. To feel the grasp
of a Father's warm affection and the
embrace of a mother's warmer love.—
Fourteen years have now elapsed since
we mingled our parting tears, and except
in that strong affection which lives in the
parental bosom, while life's taper burns,
I must look for a great change. Time
will have left some traces of his silent
operations.

I go bearing with me the words of eter-
nal life, and I assure you that it is in
view of this that I indulge some of the
most pleasing and pure anticipations.—
Should it be the good will of my heavenly
Father to make me instrumental in en-
lightening the understanding of any, es-
pecially of those whom I am more im-
mediately connected with the ties of

consanguinity, how grateful should I
feel for this mark of his favor. To pre-
sent a more elevated view of the divine
government, to inspire a better hope, to
exalt the character of the Redeemer,
and to have the testimony received into
the heart would afford me the highest
possible consolation. I look forward to
this as the most fruitful source of joy
in my proposed journey. May I not be
disappointed in these ardent anticipa-
tions.

I go, my friends, as the adopted son of
this country. Dear to my heart is my
native soil; dear very dear are my kin-
dred and friends in the land of my birth.
I shall never think of them but with the
strongest emotions of affection and ten-
derness. But still, I must be permitted
to call this my home. I feel that a great
change has come over me. Your consti-
tution and your institutions accord with
my feelings and I could scarcely more
content myself with that form of govern-
ment whose throne is established on the
prostrate liberties of the people, than I
could enjoy myself in a heaven whose
pillars were planted in that fabled gulf
"where countless millions mourn." Repu-
blicanism and Universalism are more
closely allied than many imagine.

Brethren, may you go on and prosper;
may God shed upon you both temporal and
spiritual blessings. May I find, on my
return, many added to your ranks: that
the word has run and been glorified,
and that many from the east and the west
the north and the south have come to
sit down with you in the kingdom of his
grace. And thus "I commend you to
God and to the word of his grace, which
is able to build you up and give you an
inheritance among all them which are
sanctified." Amen.

[From the Magazine and Advocate.]
REFORMATION.

As there is much inconsistency and
error in the religious world, humanity
calls us to labor for its reformation.—
However desirable concert of action and
feeling may be in the execution of so
great a work, it cannot be expected un-
der the present state of things. Man-
kind are, and will long be, influenced by
illiberal and partial views of divine gov-
ernment, which have been carefully en-
graved upon their youthful minds, have
grown with their growth and strength-
ened with their strength, until they seem
to be natural and constitutional.—
We cannot expect uniformity of
opinion, nor can we reasonably wish
to impose upon the world any creed, but
that of liberality and love. Such a creed
if creed it may be called, must harmon-
ize the discordant sentiments and feel-
ings of men, enlarge their social affec-
tions and make them good and happy.
Such principles should be assiduously
cultivated, while we should reasonably
oppose such as engender wrath and bit-
terness, disconnect society and exer-
cise a demoralizing influence upon the
human mind.

We need not oppose the doctrine of
endless misery because there is danger
of its leading its votaries to irrecover-
able ruin, but because we know from ex-
perience and observation that it is de-
structive of happiness in this life—be-
cause it endangers, if not destroys the
peace of mortals, and is fraught with
mischiefs of the greatest magnitude.—
There are some from whom I cannot ex-
pect thanks for these remarks, for in
the delirium of their disorder they fre-
quently mistake their friends for their
enemies; but let this be as it may, I
know for whom I labor, and who is able
to reward me.

The reformation of the world can never
be effected until vice can be restrain-
ed and virtue encouraged: and the com-
mon system of moral discipline is so very
defective that it has failed to accomplish
this object. As this has long been, and
is still the prevailing system, every spe-
cies of wickedness abounds in our land.
The human passions have in some cases
been warmed by the expectation of a
partial heaven, till they have become as
ferocious as the tiger, while others
through the fears of an angry God and
an exclusive heaven, have been plunged
into the lowest hell. We should there-
fore, oppose these errors conscientiously
as we would any fatal delusion that is
scattering misery and death among us.

If people will take pains to examine
our religious views, they will discover in
them the most lovely attractions of vir-
tue and religion, and very necessary re-
straint upon vice and impurity: but they
cannot without investigation and thought,
for great care has been taken to keep
them in ignorance of the system. We
should be careful in our researches,
however, that we do not put new wine
into old bottles, for many have attempt-
ed to connect what they understood of
Universalism, with some of their own
groundless errors, and as they have then
discovered absurdity and folly, they
have rejected the whole system as un-
founded. There is perfect harmony in
every part of our system, but it cannot
be blended with error in such a manner

CHRISTIAN INTELLIGENCER.

—And truth diffuse her radiance from the Press.—

GARDINER, OCTOBER 9, 1835.

FROM MY DIARY.

AN INCIDENT.

Indeed; returning to your Study again said a friend of mine, as I was leaving the little parlor in which we had been seated. You are in the wrong certainly, thus to exclude yourself from the world; pent up in a room some twelve feet square and poring over your dusty old books continually, will long render you an invalid, for already do I perceive that your cheeks are divested of their rosy hue, and the blood flows cold and sluggishly through your youthful veins. But my friend what would you have me to do? I am alone in the world, young and void of experience. I have studied a profession, have put on my robes of office and it is now my duty to apply myself closely to my studies, that I may be enabled to instruct those who are under my charge. The cause in which I am engaged is very unpopular, and I am under the necessity of stemming the tide of frowns—rebukes and hard speeches of an unfeeling world. I must ascend the hill of life by my own exertions, and if I neglect the course which I have marked out, and for which you now censure me, I shall be numbered among those who sacrifice their duty at the shrine of indolence and pleasure. Well, well, I did not think of drawing from you a long sermon, but as you have not said that my opposition to your religious opinions led me to the course which I have taken, I have dropped the subject, and now for a walk; it is extremely pleasant, the mild air which comes stealing from the west, will invigorate both the body and mind, and you will be enabled to return in a short time to your old arm chair and pen one of your heretical sermons with increased celerity. You are determined I see to have your way, I will walk with you then and view the works of nature, and we will abide by their decision which is the heretic you or I. We left the house together, and struck into a cross-road that led into an open amphitheatre of nature which was beautiful beyond description. The day was drawing to a close—it had been raining in the morning, but in the afternoon it had cleared up, and though dark and heavy clouds still hung over our heads, yet in the west a large tract of clear sky from which the setting sun gleamed through the thick foliage around us, and lit up all nature into a melancholy smile. "It seemed like the parting hour of a good christian, smiling on the sins and sorrows of the world, and giving, in the serenity of his decline, an assurance that he will rise again in glory." We stopped upon the summit of a gentle hill, on our right; as far as the vision could reach, swept an unbounded plain; a wilderness of pasture land in which sheep and cattle innumerable were cropping the tender grass. On the left were cornfields and rich vineyards, where the purple grass were intermixed with the ripening ears. Immediately before us a mighty river rolled on its deep flood, and at intervals a sluggish bark would creep down the stream gently, and when this was passed a silence deep and unbroken, resumed its reign over the placid waters and the beautiful land through which it wandered. My friend said I, you deem me an heretic because I have unbounded faith in the impartial goodness of my heavenly Father.

See you, yonder setting sun? Its rays extend to the evil and the good. The showers which have recently fallen upon the earth, have watered alike the fields of the just and the unjust. There is no being but what enjoys the smiles of an indulgent Heaven however vicious and perverse in the eyes of the world. We are indebted to him for our existence, and for all things which renders life desirable. All nature speaks of his impartial goodness and of his parental kindness. The world is full and overflowing with arguments in favor of the doctrine I advocate. From the bosom of the earth we gather bread—fruit and flowers, and the world rings with the voice of melody, joy and gladness. If the world with its inhabitants were stricken with universal sadness, if man traversed the earth with downcast eyes and gloomy countenance, I might allow that you had some faint evidence of your sentiment for this would be the natural effects of the doctrine; but what is the fact? "Is it a solemn creation that I see around me? Is it not rather a joyous creation? Does it not ring from side to side with notes of joy? Is it not the moaning owl from her blighted tree that I commonly hear—but the glad song of the birds of day. All about me is activity—yes, and the activity of pleasure. Swift wings fan the air around me; quick steps hurry by me in their gambols, and the whole wide firmament sends forth from its viewless strings, the music of a rejoicing creation. Heaven and earth are filled, I had almost said, with a sensible joy. It seems as if the Spirit that is abroad in the universe was scarcely veiled from our eyes; as if we almost saw it through its robe of light—saw

an expression, more intense than any countenance can give, in the serene heavens—as if we felt a presence, nearer than that of any friend in the beauty and fragrance and breath of summer. And the heavens—is it an illusion to think so?—the heavens grow brighter and the earth more beautiful, as we gaze upon them with the eye of devout joy and thanksgiving." My friend remained silent for some length of time; he then turned to me and said, your arguments are plausible, and many of them incontrovertible but still I cannot give you the liberty at present to number me among your converts; I am still a believer in the doctrine of endless misery, although I acknowledge you have shaken my faith somewhat since I have been listening to your specious remarks. I do deem you an heretic, but nature perhaps may attach that appellation to me; I will not stop now to ascertain this point, it will satisfy you if I yield the point, which I do, and when we have more leisure we will controvert the question: come, let us retrace our steps. As we were turning into the main road which led to our cottage, we espied an old man whose form was much bent, and who leaned heavily upon the rude staff which he carried with him for support; he was venerable in his appearance; the years of his pilgrimage had numbered well nigh three score and twelve summers, and he was just upon the verge of his grave, ready to step in. There, says my friend, is a relic of the last century; he is no doubt well versed in the vicissitudes of life; he received his education at a period but little subsequent to the days of the puritans, and you will find that he still retains and cherishes those religious sentiments which were taught him in his childhood; he has not seceded from the true church, but he still regards as sacred the opinions of his ancestors; I am so well convinced of this that I am willing to pledge myself to abide by his decision on the subject at issue. Say you so my friend? then I feel well assured that he will decide in my favor, for I perceive that a smile mantles his furrowed cheek, and an expression of satisfaction rests upon his countenance. The old gentleman drew near, and after the usual salutations I thus addressed him: Father! will you permit a youth who is desirous of gathering wisdom from gray hairs, to inquire of you by what means you have been enabled to escape from the storms of adversity, to elude the shafts of trouble, and to prosecute the journey of life thus far unscathed by the thousands of ills which flesh is heir to? God bless you, my child, said the old man, and permit me to inquire in turn by what means you became acquainted with my history? Your own frame—the expressions of your face, father, tell me that you have glided smoothly along the stream of time—that your voyage has been pleasant, and that you are now waiting calmly for the summons to arrive to order your spirit to the land of rest beyond the Jordan of death. You are right, child. My life has been, like a summer's sky, calm and serene; I have outlived nearly all of my kindred, and I am now waiting impatiently for the moment to arrive which will clothe my earthly career, and introduce me to the myriads of souls made perfect through the blood of the Lamb. I have always been reconciled to the will of God; in early life I became acquainted with the sainted MURRAY; I became a convert to his doctrine, and to his salutary influence am I indebted for a peaceful life. I have no dark and dreary forebodings in regard to my future existence, but I rejoice in the sanctifying, soul-saving belief that all of Adam's race will be saved from sin and misery, and rejoice in the glorious liberty of the children of God. This belief, and this alone, is enough to make angels weep for joy, and surely it would mantle an old man's cheek with a smile, and enstamp upon his countenance peace and satisfaction. May you embrace the same doctrine, practice upon its heaven-born principles, and the cup of bitterness will never be pressed to your lips. The old man left us, and my friend and I were soon within the doors of our dwelling; he was silent, and he seemed to be reflecting upon what the aged patriarch had said, so I left him, passed into my study, seated myself in my old arm chair, and commenced writing one of those kind of sermons which my friend would call heretical.

ENTERING INTO REST.

"We which have believed," says the Apostle, "do enter into rest." This is perfectly characteristic of the gospel faith.—Doubt, gloom, distrust, and that fear which bathes torment, are not permitted to dwell in the mind, while under its salutary influence. Life and immortality are brought to light, and the darkness of death illumined by that hope which maketh not ashamed, and which is truly designated as "an anchor of the soul sure and steadfast."

The traditions of men—the doctrines and wisdom of this world alone can never impart permanent rest or peace to the mind. The speculations of him who discards the record of God's word, must end where they began, still in doubt; so far as relates to our condition beyond this life; and rest cannot be obtained in doubts and surmises. He who has embraced the doctrine of eternal torment, and possesses at the same time a benevolent heart, must surely be deprived of his rest, so often as this article of his faith presents itself; and the more he re-

flects on it, the farther will peace depart from him. Nothing save the voice of him is "the resurrection and the life" can give rest to the bosom of frail mortality. "Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest to your souls." Such is the language of the blessed Redeemer to the children of men.

Sinner, come; for here is found
Balm that flows from every wound,
Peace that ever shall endure,
Rest eternal, sacred sure.

Reader—heed thou the voice of the Divine Instructor; receive the truths and consolations of his word, and enter into rest.—So shall you be enabled to say with truth—"believing we rejoice, with joy unspeakable and full of glory."

THE VALUE OF HOPE.

"Christians! I speak not to the aged only, but to those who have just passed the morning of life. When you remark around you the many vacancies which death has made among those whom you loved and valued; when you see how many of the aged, and venerable, and deep-rooted trees have been upturned, and how many of the fairest opening blossoms nipped, how many in their meridian have been suddenly cut down with their unripe and ungathered fruit hanging thick about them; when you have so often seen death trampling with indifference on the pride and boast of genius, wit and learning, and piercing with his fatal arrow the thickest shield and panoply of virtue, and desolating the fairest scenes of human happiness, usefulness and promise; tell me, have you never felt the infinite value of that hope, which does not permit you to think of them as lost; but which commands you to take a wider prospect of the ways and purposes of God, and remark that some are but transplanted to a more genial soil and climate, there to strike a more vigorous root, to put forth fairer blossoms, and to pour out a sweeter fragrance and a richer harvest; and that wisdom, benevolence, usefulness, integrity and piety shall never want scope and opportunity for exercise, improvement and progress, so long as the greatest and best of Beings holds the throne of the universe?"

CONVERSION OF A CLERGYMAN IN OHIO.

The following is an extract of a letter from Br. Joseph Bradley, of Chardon, Ohio, to the editors of the Magazine and Advocate. Converts to the truth, as it is in Jesus, are multiplying as fast as light and knowledge increase.

But to return to our own affairs. A Methodist clergyman in Newburg, in this county, has recently renounced the heart-chilling dogma of endless misery, and is now preaching a world's salvation. His name is Bell; he is reputed a talented physician, a good moralist, and an honest man.

Br. Ammi Bond resides in Saybrook—Br. Sweet is preaching in Cleveland, and Br. Doloff is laboring in Cuyahoga county—so that we have five Universalist preachers within thirty-five miles of this city, and yet the "far west" presents opportunities for more laborers who will lay aside the creeds and doctrines of men, and proclaim the more substantial realities of love to God and our fellow beings. If this country was filled with such preachers, pure and undefiled religion would more abundantly prevail, and soon supplant the contending isms of the day, and our brethren of every name and creed would soon acknowledge that the whole duty of man is comprised in love to our Creator and all human kind; and see the fallacy of an attempt to worship the Almighty "by teaching for doctrine the commandments of men."

I am yours in the Gospel of the Redeemer.
JOSEPH BRADLEY.
Chardon, Ohio, August 21, 1835.

THE DIFFERENCE.

It will be found to require but little reflection to lead the candid mind to the conclusion that there is a wide difference—a very evident dissimilarity between the doctrine of Universalism and that of endless suffering, both as respects the foundations on which they rest, and the influences which they respectively exert upon the practical affairs of human life. The doctrine of endless punishment, as we very well know, derives its chief, if not its only support, from the idea that God is wrathful and vindictive—Universalism, on the contrary, is sustained, and triumphantly sustained, by the truth most clearly revealed and amply illustrated that 'God is love,' and that 'he hath commended his love towards us, in that while we were yet sinners, Christ died for us.'

It is but reasonable to suppose that doctrines so dissimilar in their nature, and built upon foundations so entirely different, will produce widely different results in their operations upon the minds, feelings, and consciences of mankind. If by the foolishness of preaching any are converted to the belief that God is wrathful and vindictive we are strangely at fault in our calculations if they do not become more like their deity than can be compatible with the peace and happiness of society. We honestly regard it as a most fortunate thing that believers in the doctrine under consideration have in all ages, especially in this, lived in the habitual violation of the moral teachings, of their faith—though it might offend the delicate sensibilities of many well meaning christians, were they to say how large an amount of the persecutions and cruelties which have disgraced the religion of our Master, originated from the doctrine of which we speak thus disrespectfully.

But, while we contend that Universalism is vastly preferable to partialism on account of its natural effect upon the feelings, and conduct of mankind, we are disposed very humbly to make the acknowledgement that we speak more in reference to that which strikes us a le-

gitimate conclusion deducible from the premises, than from a knowledge of results that have fallen under our observation. We have known instances, not a few, illustrative of the truth of our general statement; but we are not prepared to assert, that there has been, as yet, such proofs of the efficacy of our faith given to the world, as must precede that happy state of things which we desire to have brought about. This opens the way for a remark on a subject more especially interesting to the faithful friends of the truth as it is in Jesus, who have manifested a desire to spread abroad a knowledge of our Creator's love, and to labor, and suffer reproach for trusting in his impartial grace.

The cause so dear to the hearts of those who sincerely love our Lord Jesus Christ, though it has seemingly prospered, more abundantly than its earlier friends could have expected, is yet in its infancy. A good work has been begun and thus far successfully carried on; but in our view of the case, it will require a vast amount of exertion, to render Universalism productive of those practically beneficial results which have all along been regarded as the 'seals of our ministry, and the crowns of our rejoicing.'

The great and important truth above mentioned designated as the fundamental principle of our faith, namely, that 'God is Love,' has been frequently and earnestly insisted upon; and this was of course indispensable to the success of the cause of liberal and rational christianity, but to dwell continually upon this great truth can be of but comparatively little advantage, unless the minds of the people can at the same time be impressed with a sense of the importance of reducing it to practice. It seems to us, that up to the present time, we have gone but little further than to proclaim and defend the truth of divine and impartial love, and that a great work remains to be done—a work which is worthy of the most devoted efforts of the preachers of Universalism. An important principle remains undeveloped; and upon the development of that principle depends, not only the fate of liberal christianity, but of religion in any of its forms. We allude to that moral principle of our faith which imperatively requires that we should love one another.—Pioneer.

THE DISCUSSION.

We are truly gratified to perceive the interest manifested by the religious community in the publication of the Discussion between Dr. Ely and Br. Thomas, in book form. It must, it will do good. Several of our most respectable secular Journals in various parts of the country have spoken of the work as it deserves, and we trust there will be no individual who considers the subject of religious truth seriously, inclined to be indifferent on the subject of man's final destiny. To every Universalist and to every orthodox, man or woman, we would say—READ THIS DISCUSSION—do not turn away from it. You will find it interesting and profitable.—Star and Universalist.

From the Star and Universalist.

"THEY CAST HIM OUT."

The following singular epistle was sent by some Methodist church members to one of their number who had imbibed the heretical doctrine that "God was in Christ reconciling the world unto himself." How does it sound?

"We, the members of the Protestant Methodist Church, in Brooklyn Township, Warrensville circuit and Pittsburg conference, do hereby request Brother R. Vaughn to withdraw from us as a member; and our only reason is, that he believes in the final restitution of all men to holiness and happiness, which causes a collision of feeling in the church. This is our request not Brother Vaughn's. Done at Brooklyn, this first day of April, 1835—and this we give him as a testimonial of his moral and christian walk.

Cyrus Briniard, Class Leader.

John Hoover, Superintendent.

THE PENALTY.

God said to our first parents 'in the day thou eatest thereof thou shalt surely die.' Is it not strange, if as Modern Divines tell us; endless punishment is the penalty of sin, that God did not make known this fact to Adam? And after Adam and Eve sinned is it not unaccountable strange, that God in detailing their punishment, did not mention this awful punishment among the rest? Surely it was as necessary that Adam should know the truth of this doctrine, as it is that men should know it now. Ministers tell us that it is highly important, that men should know that endless punishment is the penalty of sin. Why did not God consider it as important for Adam to know it? Can any other answer be given, than because it is not true?

W. Brattleboro, Vt.

C. W.

A FACT.

A sister in the faith of Abraham, a few evenings since, observed, that it had been said, that Universalist clergymen were more subject to failing than those of any other order. Said she, 'I tell them if it appears so it is because they are, as a body, more strict in their rules than any other order. If our ministers do wrong they are exposed and set aside. But if the Unitarian clergy are guilty of crime, they make every effort to hide it, and their fellowship is seldom interrupted.' I say this is a fact. Let Universalist rules be applied to the clergy of other denominations and many that are now thought to be exceedingly pious, would be 'fugitives and vagabonds in the earth.' Still I apprehend we are not sufficiently watchful. It is not enough that we are as strict and as moral as other people, if we have better principles we ought to be better men. Christ hath left us an example, and let us follow in his steps.—Inq. & Anchor.

A resolution passed the U. S. General Con-

vention at its late session, recommending the cause of Temperance to the attention of all members of the denomination and advising total abstinence from intoxicating liquors. This is a repetition of substance of a resolve that passed the General Convention many years since. We believe this was the first ecclesiastical body in the United States, that publicly espoused the cause of Temperance.—Trumpet.

NEW PAPER.

By a notice in the last Universalist Watchman (says the Trumpet) we perceive that a paper is to be published somewhere on the line of Vermont and New Hampshire, of the size of the Watchman, at one dollar per year. It is to be considered, as Br. Fuller states, the paper of the Universalist denomination of New Hampshire and Vermont, and the profits are to be appropriated to such purpose as the denomination in those States shall decide. The Watchman and Impartialist are to be merged in the new paper; but the "Star" at Concord, we suppose will continue to be published as formerly. We wish all our brethren success, and pray that those measures may be adopted which shall result in building up the cause in those two States.

MORE LABORERS.

Br. Carrington Blanchard, of East China, Genesee county, N. Y., has commenced his labors in the ministry of the restitution of all things.

Br. Alfred C. Barry, of Utica, Ontario county, N. Y. has recently commenced laboring in the vineyard of our Master, as a minister of universal grace.

VERMONT CONVENTION.

The Vermont State Convention assembled at Burlington, August 26th, 1835. Br. S. C. Loveland was chosen Moderator, and Br. E. Ballou and J. L. Watson, Clerks. Br. K. Haven was chosen Standing Clerk.—Fourteen preachers were present; and discourses were delivered by Brs J. Baker, K. Haven, E. Garfield, S. C. Loveland, R. Streeter and J. Smith.

TIME.

It waits for no man—it travels onward with an even uninterrupted inexorable step, without accommodating itself to the delays of mortals. The restless hours pursue their course—moments press after moments—days trends upon days—year rolls after year—Does man loiter? procrastinate? Is he listless or indolent? Behold the days and months, and years, unmindful of his delay, are never sluggish, but march forward in silent and solemn procession. Our labors and toils, our ideas and feelings, may be suspended by sleep, darkness, silence and death may reign around us but time rests not—slumbers not, but presses along, and knows no stoppages. We may dam up mighty rivers—stop them in journeying to the ocean—press them back to their source; but the arrest of time is beyond the power of any human being, besides omnipotence. The clock may cease to strike, the bell to toll; the sun may cease to shine, the moon stand still; but the busy hours pass on. The months and years must move forever forward.

SAGE QUESTION.

If God, for wise and holy purposes, permitted sin to enter and to operate in this world, that all might be overruled for the manifestation of His glory, where is the inconsistency of its existing throughout eternity, and of its being punished forever in the persons of those who have died in the love and practice of iniquity?—Edinburgh Theol. Mag.

Such, if I mistake not is the strong hold of the doctrine of endless misery. It seems to be regarded as an impregnable fortress. But let us try for a moment the strength of the position. It is conceded then on all hands, that God for wise and holy purposes permitted sin to enter and operate in this world that all might be overruled for the manifestation of his glory. But how does it thence follow that sin may be permitted to exist forever? Has the conclusion the remotest connexion with the premises? If the principle of reasoning may be legitimately and safely adopted, that since sin existed in this world, it may, and probably will exist forever, there are many other conclusions which I think may be drawn which will contradict most of the great doctrines of revelation. I will mention a few.

1. If God, for wise and holy purposes, permits his saints to sin here in this world, that it might be overruled for the manifestation of his glory, where is the inconsistency of their sinning throughout eternity?

2. If God, for wise and holy purposes, permits his saints to be afflicted and in sorrow here in this world, that it might be overruled for the manifestation of his glory, where is the inconsistency of their continuing to be afflicted throughout eternity?

3. If God, for wise and holy purposes, permitted death to enter and operate in this world that it might be overruled for the manifestation of his glory, where is the inconsistency of its existing throughout eternity?

Will some of our religious opposers, who feel that the question at the head of this article is unanswerable, be good enough to furnish answers to these three. Perhaps they may learn that their favorite argument, is, after all, a two edged sword.—Messenger and Universalist.

A firm trust in the assistance of an Al-

SUPERSTITION.

As it is the chief concern of wise men to retrace the evils of life by the reasonings of philosophy, it is the employment of fools to multiply them by the sentiments of superstition.

NEWS DEPARTMENT.

"And catch the manners living as they rise."

GARDINER, OCTOBER 9, 1835.

We learn by a gentleman from Thomaston, that Rev. N. C. Fletcher, was on Monday last, elected Representative to the State Legislature from that town.

We are happy to learn, that the former Ticonderoga was not so much damaged on her passage down the river last week as has been represented. She was taken from Bath to this place by the Steam-Macdonough, on Sunday last, and is now undergoing a thorough repair, and will be ready to resume her regular route between Bath and Augusta, by the first of next week.

IMPORTANT FROM TEXAS.

We copy the annexed intelligence from the Orleans American of the 15th ult:—By the arrival of the schooner Lady Nelson, Capt. Dunford, from Velasco, since she started on the 27th August, we put in possession of late intelligence from Texas. It appears that that country is in a state of extraordinary excitement, and on the eve of a revolution. The alarming progress of Centralism through the rest of the Mexican Republic, a threatened invasion of Santa Anna, a meditated sale of a large portion of settled territory, the imposition of burthened and unequal taxes on commerce of the country, and the arrest of the Governor, are circumstances which have aroused the people of Texas to defence of their rights and to resist oppression. Meetings have been held in all towns and villages. Among the rest, Columbia, Harrisburg, Valasco, Brazoria, San Philippe, have adopted resolutions expressive of indignation at the proceedings of the General Government, and of a determination to resist them. A convention has been called by those meetings, and a declaration expressed to abide its decisions. A convention was to have met on the 1st of September, and it was expected that it would take such measures as will excite Santa Anna to prosecute his threatened invasion. It is not doubted that every Texan will doubtless call upon every Texan to resist, by every honorable means—remembrance first, and arms afterwards—the usurpation of Centralism.

It is stated, that all the states of Mexico, except Texas, have given their assent to Centralism, and to the dominion of Santa Anna. This system is doubtless the proper one for the Mexican people, but it will not do for the Americans. Texas cannot submit to it; her only resource is to arms. A declaration of independence is the next step we shall doubtless hear of. Santa Anna is concentrating a large force at Saltillo. If he moves one step towards Texas it will amount to a declaration of war. The political and military chiefs have issued proclamations for the purpose of allaying the excitement, but they are little regarded. The Texans look with confidence to their fellow citizens of the United States, particularly to those of the western States, for assistance in case of a war with Santa Anna. It is hoped that they will not be disappointed in this expectation. In fact we believe that at the first signal, thousands of the hardy sons of the West will cross the boundary to join their former fellow citizens in maintaining the principles of '76.

FROM THE SOUTH.

The Steamboat Wm. Gibbons, at New York, Charleston papers to Saturday evening have been received.

Thompson the notorious free booter in the Mexican Gulf, and Captain of the Correo, has been captured by the schr. Felipe, Capt. Hurd, who first discovered him bringing upon the brig Tremont assisted by a Mexican armed sloop.

The Steamboat Don Juan burst her boiler about 27 miles above Mobile city, on the 11th ult.; the engineer, whose name was Harry Underwood, was killed, and several passengers badly scalded.

One of the McGrews who committed a savage murder in Mobile, in April last, for whose arrest a large reward was offered, has been traced to Texas, arrested and brought back to Mobile.

The damage by the gale of September 1st, is not so great as was at first supposed. The mill-dam and horse were drowned at Port Ferry, near Beaufort, on the 13th.

The yellow fever has made its appearance at New Orleans.

More Gaudouin, an old French inhabitant of Charleston, blew his brains out with a horseman's pistol, in that city, Sept. 22nd. A post-mortem examination is assigned for the 24th.

INTERESTING DECISION. A case was recently argued before the Chancellor, involving a principle which should be known to all owners and occupants of real estate, as the Chancellor may serve to prevent the bringing of many suits without good ground of action. The controversy grew out of an action sustained by the Catholic church in New York, in consequence of the digging of the foundations of an adjoining building, the progress of which the side wall of the church cracked in such a manner as to endanger the safety of the edifice. An injunction was therefore applied for and obtained from the trustees, to restrain Mr. Holbrook, the owner of the adjoining lot, from proceeding with the digging; and it was upon a motion to dissolve the injunction that the decision was pronounced. The Chancellor decided that the use of his own property as not to injure the property of others,—that he is under no obligation to take care of his neighbor's property, but may go on and occupy his own property, leaving others to take care of themselves, provided he does nothing unlawfully, and does not avail himself of any other than the natural advantages and uses of his property. The injunction was of course dissolved. The same principle has been frequently

laid down at Nisi Prius, but we are not aware that it has ever before been so definitely established in this State.

[New York Com. Adv.]

CURIOSITY. We were shown by a friend the other day quite a curiosity. In a stone which was brought from Pennsylvania was the petrification of a rattlesnake's tail—the rattles with a small portion of the body. The rattles were very distinctly defined, and about forty in number. The stone in which it was embedded was of a very dark color, resembling slate, though somewhat harder, and unstratified. The petrification has the appearance of white marble. Besides this, on the surface of the stone are various animal impressions—the fin, apparently of fish, and of insects. We were also shown what appeared to be the petrification of a honey comb, which you would at first almost mistake for the reality, so perfect is the resemblance. The outer portion of the cells were empty, and the centre filled with stone about the color of honey in the comb—the cells throughout distinct. [Vermont Phenix.]

MYSTERIOUS. Two men named Hathorn, brothers, and another named Legg from New Hampshire, were apprehended and lodged in jail yesterday, on suspicion of murdering a man named Perry, from China, who came to this city with some oxen and a horse for sale. Perry had disposed of his oxen, one yoke of which were purchased by the Hathorns who live near "the Corporation." On Monday last, he left his brother's at Stillwater and came down to Hathorn's in order to arrange some matters with regard to their trade. Having left his horse at his brother's, they became alarmed at his not returning that night or on the following day, and despatched a messenger to China to ascertain whether he had gone home. His friends there had not heard of him, and suspicion was immediately awakened that he had been murdered by the Hathorns. It is said that cries of murder had been heard by some of the neighbors on the night he was missing. A large number of men were employed in searching for his body yesterday, but we understand no traces of it was to be found. Report says that an axe and a mallet were found about Hathorn's premises with marks of blood upon them. The suspected persons will be brought up for examination to-day.

Bangor Daily Adv. of Sept. 23.

ALL FOR LOVE. A soldier named Miller committed suicide a few days since at Pittsburg, in consequence of being ordered to a distant part of the country previous to his marriage with a young lady of Pittsburg, to whom he had been a long time engaged.

An order has been received at the Boston navy yard, for building a steam vessel to carry 12 guns.

A PRESENT WORTH HAVING. King Otho, of Oude, has recently presented to His Majesty William the Fourth, a bedstead and table of solid gold, two chairs of solid silver, both richly chased and ornamented—two elephants, two Arabian horses, and two dwarf buffaloes—valued at £30,000. We hope the donor will remember us—he may keep his elephants and buffaloes, and welcome, if he will send us a gold bedstead and chair. [Post.]

The last Cincinnati Gazette mentions the following important movement in the Sugar market in that city: "We learn that all the sugar in first hands at Louisville, amounting to 1500 hhds. cost about \$130,000, has been purchased, on speculation, at four months. It has, consequently, risen 1-2 cent per pound by the hoghead, and one cent by the barrel."

An elderly lady in Dedham, Mass. by the name Johnson, received thirty five dollars in six weeks for the will berries that she picked and sent to Boston for sale.—Such industry is commendable.

Hon. Isaac C. Bates, of Northampton, has been appointed Agent for prosecuting the Massachusetts Claim upon the General Government, instead of Hon. John Davis, who has declined his Agency.

Benjamin Slooby, a negro, was tried at Philadelphia, a few days since, for the murder of Noah Boyer, and found guilty. Prisoner stabbed deceased with a bayonet, which caused his death in a few minutes.—The murder was committed on the 4th of July.

Professor Green, of Philadelphia, has imported a powerful magnet from London, the electric sparks from which decompose water, and heat platina wire red hot.

A Mobile woman has been arrested in Texas, and lodged in New Orleans jail, charged with having murdered two children in Alabama.

The Cholera has appeared among the Pawnee and Otto Indians at Council bluffs—it was rumored at that place that it had also appeared among the Omahaws.

Holt's Hotel has been sold, including all the fixtures, furniture, &c. for one hundred and seventy-five thousand dollars. It was struck off to Levi Disbrow. It is said that the property, including furniture, &c. cost Mr Holt upwards of \$300,000.

Remedy for Poison by Dogwood or Ivy. Dr Richardson of South Reading, has authorized us to state that he has ascertained by actual experiment, that copperas (sulphate of iron) is a perfect specific against poison by dogwood or ivy. Dissolve 1-4 of an ounce in a pint of water and wash the part affected. [Salem Gaz.]

Mr. Binney's Eulogy on Judge Marshall, delivered in Philadelphia on Thursday, occupied one hour and three quarters.

UNFORTUNATE OCCURRENCE. We understand that a clergyman, not a resident of Boston, who undertook to officiate in one of the churches of this city, yesterday forenoon, actually fell asleep in the pulpit before the commencement of the services, and took a long and apparently a comfortable nap! But the congregation, after waiting composedly half an hour, became impatient at being left so long to their own cogitations, and one of the number assumed the respon-

sibility of rousing the reverend gentleman from his slumbers.

We consider this a dangerous precedent, and hope it will not be followed. We are aware that it is fashionable in many churches for a portion of the congregation to sleep during the service—but we do beg that the pastors will keep awake. [Boston Jour.]

How to make the winter pass quick. Give a note to the Bank for ninety days, and Spring will come as soon as you are prepared for it.

MURDER.—A man named Samuel Perry, late of China, is missing in Bangor, supposed to have been murdered by another named Legg, who has been examined before the Municipal Court. A reward of \$200 has been offered by the municipal authorities of Bangor for the discovery of the body of Perry.

You know our Zack? Well, he came up from Boston the other day on the railroad. Zack says as how there are locomotives are real snorters for speed. He told me that he came so quick, that when they got half way, they heard Wilson, in Boston, crying a pocket book lost, and a fellow in Providence at the same time, singing out charcoal! What d'e think of that, ha? [Prov. Journal.]

The Providence Journal states that the town of Taunton is in great commotion in consequence of the threatened liberation from jail of Mr. Wilmarth, the keeper of a public house there, who has been committed for the non-payment of certain fines for selling spirit without a license. The civil authorities sent to Providence to procure fire arms, Saturday; but happily, the night passed without any disturbance.—Post.

Several Cases of Small pox have occurred at Concord, N. H. within a few days—one or two fatal.

Counterfeit bills on the Milton Bank are said to be in circulation.

Peter G. Crine, convicted of murder at Newburg, is to be executed on the 6th Nov. There is no yard attached to the jail and the convict will be hanged within the prison walls.

A boat race for \$1000 a side is to take place on the 15th October, at Jersey City opposite New York.

The Old Colony Memorial states that about 200 men are now at work on the Taunton Branch Railroad, which is to connect with the Boston and Providence Railroad to Mansfield—and that the road will be completed in the course of next summer, and will most probably be extended to New Bedford.

The celebration of the anniversary of the battle of Bloody Brook, and the laying of the corner stone of the monument to be erected to the memory of those who fell in the battle, will take place on Wednesday next, on which occasion an address will be delivered by the Hon. Edward Everett.—Bost. Daily Adv.

The Boston and Bangor Steam Navigation Co., voted at their meeting on Friday to build a new boat, superior in every capacity to any on our waters. She is to be contracted for immediately, and will be finished in time to commence running early in the spring. The estimated cost is \$75,000.

We learn with regret that the Cholera has re-appeared at Fort Armstrong, on Rock island, near the mouth of the Rock river. Up to the 17th Aug. there had been 68 cases in all—several of them mild, but a majority of them very severe; five deaths had occurred, three of which were new recruits and two old soldiers. So violent were the attacks, and so rapidly were the victims hurried off, that the commanding officer deemed it prudent to evacuate the post temporarily; the part of the troops were therefore marched several miles west of the Mississippi and encamped.—Army and Navy Chron.

Death of a Sleep walker. John Muly, a young man, aged twenty seven years, employed in the Southwick Brewery, Philadelphia, who fell from an upper story into the cellar, whilst walking in his sleep on Friday night last, died at the Pennsylvania Hospital on Tuesday. He was a sober and industrious man.

Tiger Fight. Sometime last week while an Indian was hunting in the night, in the rear of Mr. Val. Allain's plantation, in West Baton Rouge, he perceived an enormous tiger rapidly advancing towards him. He attempted to fire at him repeatedly, but his gun as often snapped. The tiger having approached sufficiently near, made a spring at the Indian, who, with great presence of mind seized his tomahawk and made a blow at his assailant, which struck him on the shoulder while with his left hand he seized him by the throat. He repeated his blows so rapidly and effectually that the tiger in a few seconds lay dead at his feet.—The shoulders and sides of the Indian are much lacerated by the claws of the tiger which was about seven feet long.—[Louisiana Register, Sept. 13.]

FROM BERMUDA. By the schr. Jane, Capt. Davis, we have Bermuda papers to Sept. 15th. They contain numerous particulars of the effects of the gale at Antigua, and other W. I. Islands, on the 12th of August, most of which, however, have reached us through other channels. At English Harbor, a black woman was blown through the top of her hut, (being the only opening whence she could have passed) and found dead next morning at some distance. A slaver had been captured off the east end of Cuba lately, by one of H. M. brigs, with about 400 Slaves on board.

FIRE.—The extensive fur establishment of Messrs. S. & M. Husted, 114 Allen street, was destroyed by fire yesterday morning. Many furs left there to be manufactured were saved. The buildings and machinery were insured for \$10,000, but still the real loss will exceed this sum about \$3,000.—N. Y. Gaz.

We notice a Springfield (Mass.) paper, the marriage of Mr. John S. That to Mrs. Emely That. The priest evidently knew how to "put that, and that together."

On Monday there was a large turnout of the weavers in Philadelphia, for higher wages. Several hundred of them paraded through the principal streets with flags and music.

SERIOUS ACCIDENT. William Perry was driving the celebrated Providence horse Black Joke, down Beacon street on Tuesday, when the breeching broke, and the wagon coming against the horse's heels, he bolted and overturned the vehicle; Mr. P. was thrown eight or ten feet in the air, and so severely injured by the fall that but little hope is entertained of his recovery, his right temple, shoulder and side being most shockingly bruised, and his left hand completely crushed. The horse ran over the Western Avenue, but was retaken without injury. [Boston Post.]

MARRIED.

In this town, Oct. 1st, by Rev. Mr. Beadle, Mr. Cyrus Bran to Miss Nancy Wyers, both of Gardiner. In Portland, on Monday last, Rev. Orange Scott, Presiding Elder on Providence District, N. E. Conference, to Miss Eliza Dearborn of Portland. On Thursday morning last, Mr. Isaac A. Bray, of Newburyport, to Mrs. Margaret K. Hall, of P. In Westbrook, on Wednesday evening of last week, Mr. John Crockett, of Portland, to Miss Lucy Stevens, of W. In Bath, Capt. Augustus N. Littlefield, of Newport, R. I. to Miss Mary Elizabeth Lemont, of Bath. In St. George, Mr. Aaron S. Wall to Miss Elvira Watts; Mr. Alexander Robinson to Miss Hannah Watts.

DIED.

In Natches, 17th ult. Mr. Nathaniel E. Stanley, a native of Belfast, Me. aged 24. In Nobleborough, Mrs. Sarah Barstow, aged 22 years. In Bath Mr. Elbridge Thompson; Mrs. Rhoda Bogen aged 61; Miss Hannah M. Elder, aged 12 years; Mrs. Rachel T. wife of Capt. E. H. Russell.

NOTICE.

KNOW all men by these presents, that I ELIJAH ROBINSON, of Richmond, State of Maine, do hereby relinquish to my son Josiah T. Robinson, his time, that he may forever, after this date, trade and act for himself, as though he were twenty-one.

Richmond, Oct. 1, 1835. ELIJAH ROBINSON.

LIST OF LETTERS

Remaining in the Post Office, Gardiner, October 1, 1835.

A. Henry Adams	John Luther
B. Elizabeth J. Averill	M. Hannah Matthews
John Bolton	Lovania McCurdy
John Barber	Joanna McCurdy
Samuel T. Briggs	James Maxwell
Oliver Butman	Nahum Merrill
Esther F. Brick	Joseph Morton
John Berry Jr.	Nathaniel Moody
Aaron Bran	N. Julia A. Noble
Francis Batchelder	Alexander Nichols
Silas J. Bourne	William Neal
John Bodge (2)	Joseph Neal Jr.
C. Lorenzo Crowell	Ivory Nudd
Emeline Chism	Huldah Noble
Benjamin Church	P. Ambrose Pew
Peter Conn	Harriet E. Pinkham
Nathaniel Currier	Isaac Plummer
Benjamin B. Colby	Shubael Pease
Thomas T. Craven	Lucy W. Parker
Daniel Conner	Catharine W. Pur-
Sylvanus Caldwell (3)	ington
Peter Clark.	Q. Henry B. Quiney
D. Loren DeWolf (2)	R. Elijah Robinson
William A. Drew	William Richardson
Reuben B. Dunn	William Rollins
E. Sarah Eastman	Margaret Runcy
Joseph H. Ellis	John B. Richardson
William Evans Jr.	David M. Richardson
Eben Everett	Ebenezer Reddon
F. Henry Foy	S. Isiah Stanford
Phebe Fitch	Capt. — Sterns
Ephraim Fenderson	Jordan Stanford
Stephen Foster	Ann Stevens
G. Edward Garvis	Annias Sinclair
Joshua Goodwin	James Snolley
Isaac Grant	Fanny Stickney
James Greley	William Stevens
Charles H. Green	Ebenezer Sutton Jr.
J. D. Gardiner	James Spear
Cecelia Gliden	Richard Shackley
H. Samuel Homans	Harvey Scribner
Harriet P. Hatch	David Snidley
Sarah Horne	Nancy C. Smith
Jane Hutcherson	T. John P. Tibbetts
Euclid Houghton	Jesse Tucker
Benjamin Hill	Stephen Tucker (2)
John R. Hodgkins	Solomon Tibbetts
Marston Huse	Ebenezer M. Taylor
J. Mary Ann Jewell	James Trimble
Samuel Jewett	Hannah Taylor
K. Cyrus Kendrick (3)	Cornelius Tarbox
L. Simeon Lawrence	W. Joshua Wing
Benjamin Leuzarder	Noah Wentworth
Lee, Townsley & Co.	Jeremiah Wakefield
Thomas Lewis	William Whitney
Henry Lunt	Charles W. C. Wilcox
	Y. Mary Young
	Enos Yale

Persons calling for any of the above letters will please say they are advertised.

WILLIAM PALMER, P. M.

MILLMEN WANTED.

WANTED, six experienced and capable Millmen. Good wages and steady employment will be given. Apply to Gardiner, Sept. 2, 33 P. S. SHELTON.

KENNEBEC LOG DRIVING COMPANY.

NOTICE is hereby given that an assessment has been laid by said Company on the owners of logs and other timber driven by them during the past season. Said assessment is payable on or before the 20th day of August next, and has been committed to the subscriber for collection. The course prescribed by the Act of Incorporation of the Company will be pursued with all who shall neglect to pay the amount due from them on the expiration of the time specified.

HIRAM STEVENS, Treasurer.

Gardiner July 31. 29

WANTED IMMEDIATELY.

TWO steady and industrious BOYS, between 14 and 17 years of age, as Apprentices to the Printing business. Apply at this Office. July 24.

REAL ESTATE FOR SALE.

THE subscriber offers for sale, the following real Estate, situated in the town of Hallowell, on the West River Road, leading from Augusta and Hallowell, well finished throughout inside, and painted out side, with two Chimneys, a handsome yard in front of the House, a good STABLE, and a Shed reaching from the house to the Stable. A good Garden and a good well of water, and about half an acre of land with twenty-five young apple trees thereon, and part of them in a bearing state.

Said premises are at the lower part of Hallowell, adjoining Gardiner line, and about one mile from Gardiner Village; the situation is very pleasant, having a fine prospect of the Kennebec River, and would be a suitable and convenient place for a Mechanic or a seafaring man. For terms of payment, apply to the subscriber, living about half a mile from the premises.

Hallowell, Sept. 25, 1835.

E. W. ROLLINGS.

SHERIFF SALE.

TAKEN ON Execution and will be sold at Public Vendue, on SATURDAY, the Seventeenth day of October next, at two of the clock in the afternoon at Nicks' Mills so called, in Mount Vernon in said County, all the right, title and interest which Calvin Wing, of Waterford and State of New York, has of Redeeming one undivided third part of a certain parcel of land in Mount Vernon, being part of lot No. 50 on John Jones' Plantation, now Mount Vernon, and bounded as follows, to wit: Westerly by the West line of said lot, Sutherly by Clifford, and Notherly and Easterly by the mile and a half Stream so called, together with the several buildings thereon; also lot No. 50 on the plan of John Jones, containing two hundred acres, being part of both sides of the public highway, Easterly of the Mills on the mile and half Stream above described, the same being set off on Execution from Calvin Wing, to Gardiner Iron Company, May 12, 1835, for the sum of \$659.87 cts.

E. MARSHALL, Dep't. Shff.

Gardiner, Sept. 25, 1835.

COMMERCIAL HOUSE

BATH, ME.

THE subscriber has opened a public House in the building recently occupied by John Elliot—under the above name, and solicits a share of patronage.

The house is conveniently situated for communications by land and water. It stands on the stage road, and the stages stop at the door going east and west. It is also near the River, and the starting place of the Gardiner and Augusta steam-boat.

Faithful and attentive servants and hostlers will be provided, and the utmost exertion of the subscriber will be used to accommodate and make comfortable all who may visit or stop at the house.

JOHN BEALS.

Bath, August 23, 1835. tf. 32.

Improved Clay and Brick MACHINE.

THE subscriber having recently made a valuable improvement for the Manufacture of BRICKS by MACHINE, with the application of HORSE or WATER POWER, offers it to the public. It is a complete labor saving Machine, as by Horse Power thirty six or even more, finished Bricks may be cast in one minute, ready for drying. Those who are engaged in the manufacture of Bricks should be provided with one of these valuable Machines, the cost being trifling, when the saving in hard labor is considered. Many experienced Gentlemen have examined the Machine and seen it in operation, and several of them have kindly tendered Certificates of their approbation of the same.

ROBERT RANKIN.

FRANKFORD, Me. 1834.

THE subscriber having purchased one half of the Patent right of the proprietor for the Counties of Lincoln and Kennebec, hereby gives notice that said Machine—may be seen in operation at East Thomaston. Those who are engaged in the Brick business are respectfully invited to come and examine for themselves.

KNOTT CROCKET.

East Thomaston, August 21, 1835. tf 31.

STEAM BOAT LINE FROM BOSTON TO GARDINER, THE NEW STEAMER PORTLAND.

JABEZ HOWES, JR. Master, Will leave Union Wharf Portland, for Boston every

MONDAY, WEDNESDAY, AND FRIDAY AT 7 O'CLOCK P. M.

WILL LEAVE FOSTER'S WHARF, BOSTON, FOR PORTLAND EVERY TUESDAY, THURSDAY, AND SATURDAY AT 5 O'CLOCK P. M.

THE STEAMER MACDONOUGH,

NATHANIEL KIMBALL, MASTER. Will leave Union Wharf, Portland, for Bath & Gardiner every

WEDNESDAY AND SUNDAY, AT 8 O'CLOCK A. M.

And will leave Gardiner for Bath and Portland every

MONDAY, AND FRIDAY AT 9 O'CLOCK A. M.

FARE. From Boston to Gardiner, - - \$5, } and
" " to Portland, - - 3, }
" Portland to Bath, - - 1 50, } found.
" " to Gardiner, - - 2 00. }

AGENTS.

MESSRS. J. B. SMITH, BOSTON.

CHARLES MOODY, PORTLAND.

THOMAS G. JEWETT, GARDINER.

(Stages will be in readiness to take the passengers from Gardiner to Hallowell and Augusta on the arrival of the Boat, and taking passengers from Augusta and Hallowell to Gardiner on the morning of the Macdonough's sailing.

Gardiner, August 21, 1835.

COMMISSIONERS NOTICE.

THE Subscribers having been appointed by the Hon. H. W. Fuller, Judge of Probate for the county of Kennebec, Commissioners to receive and examine the claims of the several Creditors to the estate of ISAAC STAPLES, late of Gardiner deceased, represented insolvent; they hereby give Notice that six months are allowed from the date hereof to said creditors to bring in and prove their claims, and that they shall attend to that service at the Selectmen's Office in Gardiner on the last Tuesday of the month of September, November and December next at three o'clock in the afternoon of each of said days.

EDWARD SWAN,

E. WHITE.

Gardiner, June 29, 1835.

'Remember me!' the Author
Of all existence cries;
'For every good and perfect gift,'
Which mortals know or prize—
The joys of life—the bliss of home
But by my dispensation come;
Oh! then, if earth's love calleth thee
To cherish thought, remember me."

'Remember me!' for darkness,
Ye, death's most dreary gloom,
May, on a parent's fondness rest
The signet of the tomb:
A sisters' tender love may cling
Around some nearer, dearer thing—
But oh! my love is ever free,
Unchanged and full—remember me!"

The sturdy laborer complains that his wages are low, and thousands in a moment unite and procure for him redress: but the widow may toil with superior assiduity and receive less than the tithe the wages of the man—and who strives for her? Is her labor less useful or necessary? By no means. Are her orphans more readily or cheaply sustained than the children of the laborer? of course they are not. Yet she is allowed to toil unceasingly, and receives a paltry pittance, which if quadrupled, would be scorned by a man-laborer with scorn.—Again, the man complains, justly, perhaps, that twelve hour's labor is too much for his herculean frame, and he strikes for an amelioration of his condition. The press is clamorous in support of the POOR LABORER; orators and politicians espouse his cause and he triumphs. But the lone widow sits at her solitary labor plying the needle with her hands and rocking the cradle with her foot.—The sun rises and sets upon her, and the

"You mustn't smoke here sir," said the captain of a North River steamboat to a man who was smoking among the bodies on the quarter deck. "I mustn't say! why not?" replied he, opening his capacious mouth, and allowing the smoke to escape lazily to escape. "Didn't you see the sign? 'all gentlemen are requested not to smoke aboard the engine.'" Bless your soul that don't mean me—I'm no gentleman—not a bit of it. You can't make a gentleman of me, no how you can fix it. So saying he sucked away, and "took the responsibility."—*Lowell Times.*

SILK HATS,
MANUFACTURED and for sale at **J. HOOPER'S Store** in Water Street.
 J. H. would respectfully inform his customers and the public generally, that he continues to carry on the **SILK HAT** making business, and will be able to furnish as good and handsome an article of this kind on as reasonable terms as can be obtained in any other store. Particular hats made to order at very short notice. Hats ordered in the morning will be made and ready in the evening; therefore he would respectfully solicit all persons who wish for a handsome and durable hat to call and examine before they purchase elsewhere. Also, as usual, a large and handsome assortment of **FUR HATS**, both black and drab of his own manufacture. Also, New York and Boston Hats of all the fashionable style.

Augusta, April, 1835. 16

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Augusta, April, 1835.

E. HUTCHINS & CO., Baltimore,
And none is genuine unless it has their fac-simile upon each bill of direction — also upon the envelope, and sealed with their seal.

For sale by **B. SHAW & Co. Agents, Gardner, Maine, and E. FULLER, Augusta.**

LETTER PAPER.
WM. PALMER has just received, at the Gardner Bookstore, a large assortment of LETTER PAPER which he will sell by the Ream at smaller quantities, at the Manufacturers' prices.

Q3- Any person procuring three subscribers, and sending five dollars in advance, shall be entitled to receive three copies of the paper, or communications intended to be directed (post paid) to the "Publisher of the Christian Intelligencer, Gardiner, Maine."